

**A Supplemental Tract of Government to be annexed unto the Book of Happiness, &c. Chap. 3. Circa Pag. 147. Which may be applied to all Nations; But this is now particularly referred to the Consideration of the Lords and Commons assembled in this present Parliament at Westminster, January 4. 1689.**

**C**hrift, according to what is written of him, *Iſa. 9. 6, 7.* hath laid down ſure and laſting Foundations of Government, *To order it, and to eſtabliſh it with Judgment, and with Juſtice, from henceforth even for ever; the Zeal of the Lord of Hoſts will perform this.* The Lord hath given ſuch Laws, Rules and Directions to the World, that, if they were obſerved, would produce a perpetual Peace and Settlement throughout the whole Earth; But by Diſobedience and turning aſide comes in confuſion, and every evil Work, as may be ſeen in the fore-going Diſcourſe, wherein the Nature of Government is particularly ſtated in order to Preſervation and outward Peace.

And having there manifeſted the Truth, and ſhewed thoſe Relational Duties between King and Subjects, I come now to apply it to the People of England, viz. In the late Revolution of putting down one King, and ſetting up another, in this They are a Nation that have not done Righteouſneſs, but they have forſook the Ordinance of their God; They have actually departed from that Eſtabliſhed and fixed Order of Things he hath ſet up. So they are in danger to dye in their Sins, *John 8. 24. And ſhall utterly periſh in their own Corruption,* 2 Pet. 2. 12. Their ſeveral Perſons ſhall appear before the Judgment Seat of God, to give Account, and receive for what they have done concerning this Matter. *Seeing they*

*deſpiſed the Oath, by breaking the Covenant, (when lo, they had given their Hand) and have done all theſe things, they ſhall not eſcape. Therefore thus ſaith the Lord God, As I live, ſurely mine Oath that they have deſpiſed, and my Covenant that they have broken, even it will I Recompence upon their own Head,* Ezek. 17. 18, 19.

This place of Holy Writ is full and direct to the preſent purpoſe; for it is ſpoken aſto the King of Babylon, who was an Heathen, and as much an Idolater and Eſtranged from God as a Popiſh Prince: But the Almighty doth take the more notice, when through his own People his Name is prophaned or blaſphemed amongſt the Heathen. He calls it in a Peculiar manner, *Mine Oath and my Covenant*; It is yet a greater aggravation to hold the Truth in Unrighteouſneſs: It is worſe to give occaſion for the Way of Truth to be evil ſpoken of. And therefore, when thoſe of the pure reformed Religion had ſworn a ſolemn Oath of Allegiance and Supremacy to a King, (whom they then knew to be a Popiſh) his lawful Heirs and Succeſſors, in ſo ſtrict and particular manner, as Words can well expreſs; When they had Crowned him, and performed Fealty; which probably was a like Ceremony which the Prophet here calls (when lo, he had given his Hand) To deſpiſe this Oath, and break this Covenant, makes *Proteſtantiſm* ſtink, and be evil ſpoken of throughout the World, and offends every one who is zealous for his God, and hath a right ſence of his infinite Holineſs and Uprightneſs.

In this Alteration, They did *take Counſel*, but not of the Lord, *Iſa. 30. 1.* They had reſpect unto what they thought preſent Convenience, but did not conſult his Word, nor ſeek unto him for Direction by Prayer and Humiliation: But it was done by their own Councils and manner of Vote. And afterwards they would cover with a Covering, but not of my Spirit, that they may add Sin to Sin. The Scribes and Phariſees of our Time have found out ſeveral Gloſſes, Diſtinctions, Reſtrictions, and Sentiments of their own deviſing, by which they would ſlobber over Perjury, and ſanctiſie Injuſtice. It is manifeſt by *Deut. 32. 4. Hab. 1. 13, 14. Iſa. 5. 16 & 61. 8. Job 13. 7. Pſal. 33. 4 & 111. 7, 8. & 145. 17. Rom. 3. 8.* And ſundry other places of his Revealed Word, That This Revolution is none of God's Work or Doing in which he is well pleaſed: Only what he ſuffers, as he doth all the Sin and Wickedneſs in the World, and ſo he did the Manners of the *Iſraelites* Forty Years in the Wilderneſs.

Then they did abrogate the former Oaths of Allegiance and Supremacy, and impoſe a new one. Shall ſuch eſcape by Iniquity? *And have done all theſe Things, they ſhall not eſcape.* For my own part, I have been as it were retired from the World, and know not thoſe particular Proceedings from the very beginning to this Time; But yet, The Lord looketh from Heaven, he beholdeth all the Sons of Men; from the place of his Habitation he looketh upon all the Inhabitants of the Earth; He conſidereth all their Works: So he knoweth every Thing they have done Day by Day, all the ſeveral Occurrences, all the Lying Stories and False Accuſations, the cloſe and hidden Acts of Hypocriſie, all the tricks of Machiavelian Policy, and the ſeveral kinds of Sin and Wickedneſs. Theſe things have you done, and I kept ſilence; but I will Reprove, and ſet them in order before you. As they were committed from Time to Time, ſo will he bring every ſecret thing into Judgment.

Therefore thus ſaith the Lord God, as I live, ſurely mine Oath that they have deſpiſed, and my Covenant that they have broken, even it will I Recompence upon their own Head. Here the Threatning is confirmed as much as poſſible, *As I live*, which is as ſure as he is God; which again is as certain as that there is a World, and any thing in it, ſo certainly will he Recompence it upon your own Head. As you have already

already despised his Oath, so you may here despise his Words; But beware lest that also come upon you, *Behold ye Despisers, and Wonder, and Perish*: Take heed lest you provoke him yet more, and so fall into a greater degree of his Wrath and sore Displeasure.— It is an easie matter to slight it all off, and put away his Statutes from you; but you cannot possibly avoid your own Particular Deaths, whereby you fall into the Hands of the Living God, & then he will account with all those who behave themselves stubbornly and contemptuously against him. You may now drive these Melancholly Fancies out of your Mind, Eat, Drink, and be Merry, have recourse to Company, and so forget or harden your selves against what is now offered unto you. *When the two Prophets shall be slain, They that dwell upon the Earth shall rejoice over them, and make merry, and shall send Gifts one to another; because these two Prophets tormented them, that dwell on the Earth,* Rev. 11. 10. But it would be some advantage and help for them, if they could eat or drink any thing which would make themselves Immortal, that they should not dye, and so prevent their own coming to Judgment: But now as the case standeth, they had better hearken, and also comply with those who would have hindred their own approaching Ruin and Destruction; who do only exhort and testify that Mankind do repent and forsake those Sins which do cause present Vexation, and render them liable unto future Misery.

We have sinned with our Fathers, We have committed Iniquity, We have done Wickedly. This Nation hath slain the Lords Apointed, for which is kept an Anniversary Day of Humiliation & Repentance. His Son was 12 Years kept out of his Kingdom, and afterwards restored, for which also is an Anniversary day of Thanksgiving, with forms of Prayer and Devotion answerable to it. His Brother, who hath the same Right, stands now excluded. Be not deceived, God is not mocked: Though he doth now hold his Tongue, and seems to be gone afar off; yet even now he speaks unto us out of his Word, and is not far from every one of us: However, we must meet with and appear before him, when the Judge shall testify himself, and give a clear account how we have Trespased against our God, by Transgressing his Laws, changing the Ordinance, and breaking the everlasting Covenant.

Yet now there is hope in Israel concerning this thing, Ezra 10. 2. We learn hence and from other places of Scripture, That there is no other way to Escape, but to Repent, and undo what we have done; for that is the Nature of true Repentance, that if it were to do again we would not do it; and also to undo a Fault as much as we can. Accordingly your selves being now assembled in Parliament, may give order for a Day of Humiliation throughout this Kingdom, and then take Counsel from God, and seek out of his Word and Commandment, Whether you ought not in Duty to send Commissioners, and restore your late King James to the Seat and Throne of his Ancestors. Implore the Mercy and Forgiveness of Almighty God for all your Sins, and especially of Falshood and Unrighteousness: This you must do whilst you are here a little while; otherwise for your contempt and refusal, every one of you shall give account to God at the Judgment of the great Day.

## A Word to the Present King William and Queen Mary, and to the Clergy.

**L**et the King do *falso* be told, feeling that he is so desirous of a Kingdom, let him take heed lest by endeavouring to keep that which is tottering and moveable here on Earth, he lose that Eternal Kingdom above, which cannot be shaken.

Put the Queen in Remembrance, *Honour thy Father and Mother, which is the first Commandment with Promise, That it may be well with thee, and thou mayst live long on the Earth,* Eph. 6. 2, 3. Which doth imply, that if she doth not, she will not be long Settled and Established here.

The Arch-Bishop of Canterbury, and the residue of the Governours of the Church, with the inferior Clergy, are to consider and Tremble at what is written; *The Lord saw it, and is displeased bym that there was no Judgment. And he saw that there was no man, and wondered that there was no Intercessor,* Isa. 59. 15, 16.

He that is placed over this Diocess, should not have returned Evil for Evil, for so have we not learned Christ.

And now having laid these things before you; To send me unto Prison, or proceed against me as an Evil-doer, This is to add Iniquity to your Iniquity, and not to come into the Way of Righteousness; It is to kick against the Pricks, which the more fiercely you do, the more you will wound your selves. When God is dishonoured by the breach of his Law, Those who have a Love, Zeal, and Fear of his sacred Majesty should bear forth Testimony against it, both to keep up his Government over the World, and also to assert (notwithstanding all Transgression) the immutable Rules of Judgment and Righteousness: Accordingly to all that is afore written I do here set my Name,

**RICHARD STAFFORD,**

*A Servant of God, and the Lord Jesus Christ.*

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